

A DIRECTORY

For the Publique

Worship of GOD

Throughout the three King
doms of *England, Scotland,*
and *Ireland.*

Together with an Ordinance of
Parliament for the taking away
of the Book of
COMMON-PRAYER:

And for establishing and observing
of this present *Directory* throughout
the Kingdome of *England,* and
Dominion of *Wales.*

WITH
PROPOSITIONS

Concerning

Church-Government,
And Ordination of MINISTERS.

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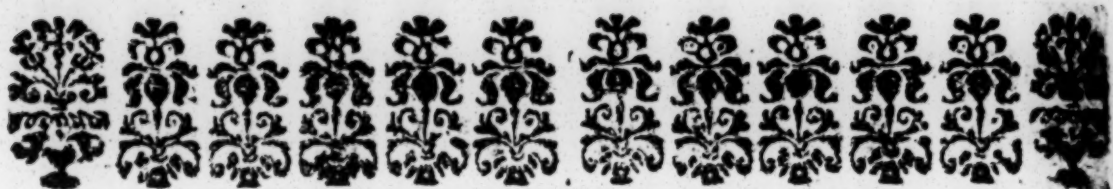
Die Veneris, 3. Januarii, 1644.

An Ordinance of *Parliament*, for the taking away of the Book of Common-Prayer, and for the establishing and putting in execution of the *Directory* for the publique Worship of GOD.

THE Lords and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniences that have arisen by the Book of Common-Prayer in this Kingdom, and resolving, according to their Covenant, to reforme Religion according to the Word of God, and the Example of the best Reformed Churches, Have Consulted with the Reverend, Pious and Learned Divines, called together to that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, and the Directory for the Publique Worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdome: Be it therefore Ordained by the Lords and Commons assembled in Parliament, That the Statute of the second and third yeeres of King Edward the sixth, Intituled, The penalty for not using Uniformity of Service, and Administration of Sacraments, &c.

And the Statute of the fifth and sixth yeeres of the same King, Intituled Uniformity of Prayer, and administration of Sacraments, shall be used in the Church : And so much of the Statute of the first yeere of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer, and Administration of Sacraments, as concerns the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments : And so much of the Statute of the fifth yeere of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer : And so much of the Statute of the eighth yeere of the same Queen Intituled, All Acts made by any Person since Primo Eliz. for the Consecrating, Inbesting, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book ; Be, and stand from henceforth Repealed, void, and of none effect to all intents, constructions, and purposes whatsoever : and that the said Book of Common Prayer, shall not remain or be from henceforth used in any Church or Chappell, or place of Publike Worship, within the Kingdome of England, or Dominion of Wales, And that the Directory for Publique Worship herein set forth, shall be henceforth used, pursued and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation.

gregation, Church, Chappel, and place of Publique Worship, within this Kingdome of England, and Dominion of Wales; which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish or Chappelry in this Realme of England, and Dominion of Wales, a faire Register Book of Velim to be kept by the Minister and other Officers of the Church, And that the Names of all children baptized, and of their Parents, and of the time of their Birth and Baptizing shall be written and set down by the Minister therein: And also the Names of all persons Married there, and the time of their Marriage: and also the Names of all Persons Buried in that Parish, and the time of their Death and Burial; And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein. Registred, and to take a Coppy, or procure a Certificate thereof.



THE PREFACE.



IN the beginning of the Blessed Reformation, our wise and pious Ancestours took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vaine, Erroneous, Superstitious, and Idolatrous in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the Publique Worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Leiturgie used in the Church of *England* (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly at home, but also to the Reformed Church-

es abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many Godly Ministers and people, who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. Sundry good Christians have been by means thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministry (to the endangering of many thousand soules, in a time of such scarcity of faithfull Pastors) and spoyled of their livelihood, to the undoing of them and their families. Prelates and their Faction have laboured to raise the estimation of it to such an height, as if there were no other worship, or way of worship of God amongst us, but onely the Service Book; to the great hindrance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferiour to the reading of Common-Prayer, which was made no better then an Idol by many ignorant and superstitious people, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance, and carelesnesse of saving knowledge and true piety.

In the meane time Papists boasted, that the

Book was a compliance with them in a great part of their service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to passe,) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry, which contented it selfe with set Formes made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseeth to furnish all his servants whom he calls to that Office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithful Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies; especially in these later times, wherein God vouchsafeth to his People more and better means for the discovery of Errour and Superstition, and for attaining of knowledge in the Mysteries of Godlinesse, and gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it ; not from any love to Novelty, or intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would joyne with us in this work, and whom we acknowledge as excellent instruments, raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting remembrance, with thankfulness and honour ;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, & the desires of many of the godly among our selves, and withall give some publick Testimony of our endeavours for Uniformity in Divine Worship, which we have promised in our Solemne League and Covenant: We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his Holy Word, resolved to lay aside the former Leiturgy, with the many Rites and Ceremonies formerly used in the Worship of God, And have agreed upon this following Directory for all the parts of Publique Worship at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance; and other things we have endeavored to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the Word of God. Our meaning therein being only that the generall heads, the sense and scope of the Prayers and other parts of Publique Worship being known to all, there may be a consent of all the Churches, in those things that containe the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.



A DIRECTORY

FOR

Publike Prayer, Reading the
Holy Scriptures, Singing of Psalms,
Preaching of the Word, Administra-
tion of the Sacraments, and o-
ther parts of the Publike Wor-
ship of God, Ordinary
and Extraordinary.

*Of the assembling of the Congregation, and their be-
haviour in the Publique Worship of God.*



When the Congregation is to meet
for Publique Worship, the Peo-
ple (having before prepared
their hearts thereunto) ought all
to come, and joynetherein: not
absenting themselves from the
Publique Ordinances, through
negligence, or upon pretence of private meetings
Let all enter the Assembly, not irreverently,
but in a grave and seemly manner, take their
seates or places without Adoration, or Bowing
themselves towards one place or other.

The Congregation being assembled; the Mi-
nister,

nister, after solemne calling on them to the worshipping of the great name of God, is to begin with Prayer ;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they do then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so near him ; with their utter inability of themselves to so great a work : And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed ; and for a Blessing on that particular portion of his Word then to be read : and all, in the Name and Mediation of the Lord Jesus Christ.

The publique Worship being begun, the People are wholly to attend upon it ; forbearing to read any thing, except what the Minister is then reading or citing ; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any Persons present, or coming in ; as also from all gazing, sleeping, and other undecent behaviour, which may disturbe the Minister or People, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.

Of Publike Reading of the Holy Scriptures.

Readings of the Word in the Congregation, being part of the publique Worship of God, (wherein we acknowledge our dependance upon him, and subjection to him) and one means sanctified by him for the edifying of his People, is to be performed by the Pastours and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicquely read in the vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the Wisedome of the Minister; But it is convenient, that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more; where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the People may be better acquainted with the whole body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

We

12 *Of publike reading of the H. Scriptures.*

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalm be ended: and regard is alwayes to be had unto the time, that neither preaching, or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publike performances.

Beside publike Reading of the Holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publike Prayer before the Sermon.

After Reading of the Word (and singing of the Psalm) the Minister who is to Preach, is to endeavor to get his own, and his hearers hearts to be rightly affected with their sins, that they may all mourne in sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect,

To acknowledge our great sinfulness; First, by reason of Originall sin, which (besides the guilt that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of soule and body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would break forth innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next by reason of actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessory, which sins of ours receive many fearfull aggravations, we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not onely out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, & motions of his own holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance and long-suffering, but standing out against many invitations and offers of Grace in the Gospel, not endeavouring as we ought, to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewaile our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmnes, barrennes, our not endeavoring after mortification & renewes of life, nor after the exercise of godlines in the power thereof; and that the best of us have
not

not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory and the good of others, as we ought, and to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant; and other special obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt; so out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law, and heaviest Judgements inflicted upon the most rebellious sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spiritual and temporal judgements in this life, and after cast us into utter darknesse, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw neare to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and al sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious Promises of mercy and grace in the New Covenant, through the same Mediatour thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly,

bly, and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal unto us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourn in Zion, speak Peace to the wounded and troubled spirit; and binde up the broken hearted: And as for secure and presumptuous sinners, that he would open their eyes, convince their Consciences, and turn them from darknes unto light, and from the Power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Christ, To pray for sanctification by his Spirit; the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation, and callings towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in faith, and obedience unto the end.

To pray for the propagation of the Gospel & Kingdom of Christ to all nations, for the conversion of the Jews, the fulnesse of the Gentiles, the fall of Antichrist, and the hastning of the second coming of our Lord; for the deliverance of the distressed Churches abroad from the tyranny of the antichristian faction, and from the cruel oppressions & blasphemies of the Turk:

Turk: For the blessing of God upon all the Reformed Churches; especially upon the Churches and Kingdoms of England, Scotland and Ireland, now more strictly and religiously united in the solemn Nationall League and Covenant, and for our plantations in the remote parts of the world: more particularly, for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove Heresie, Schisme, Profanenesse, Superstition, security, and unfruitfulnesse under the meanes of Grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in authority, especially for the Kings Majesty, that God would make him rich in blessings, both in his person and government; establish his Throne in Religion and Righteousnesse, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evill, and the great good of the whole Church, and of all his Kingdoms; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; for the comforting of the afflicted Queen of Bohemia, sister to our Sovereign, and for the restitution and establishment of the Illustrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdoms respectively) the Nobility,

Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplary holy, sober, just, peaceable, and gracious in their lives; sound, faithfull and powerfull in their Ministry; and follow all their labours with abundance of successe and blessing; and give unto all his people Pastours according to his own heart; For the Universities, and all Schools, and Religious seminaries of Church and Commonwealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would poure out a blessing upon the Ministry of the word, Sacraments and Discipline, upon the Civill Government, and all the severall families and persons therein; For mercy to the afflicted under any inward or outward distresse; for seasonable weather and fruitfull seasons, as the time may require; for averting the judgments that we either feele or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High-Priest the Lord Jesus, to professe that it is the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publique and private, both to our selves, and to all
other

other Congregations of his People, according to the Riches and Excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him of the things which belong to our Peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the fulnesse of those joyes and pleasures, which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant, (now called to dispense the bread of life unto his household,) with wisdom, fidelity, zeale and utterance, that he may divide the word of God aright, to every one his portion in evidence and demonstration of the Spirit and Power; and that the Lord would circumsise the eares and hearts of the Hearers, to hear, love and receive with meeknesse the ingrafted word, which is able to save their souls, make them as good ground to receive in the good seed of the word, & strengthen them against the temptations of Satan, the cares of the

the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary publick Prayers; yet so, as the Minister may defer, (as in Prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PREACHING of the Word, being the power of God unto salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himselfe, and those that heare him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above
common

the common sort of Believers, and by the illumination of Gods Spirit, and other gifts of edification, which, (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of, and approve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the subject of his sermon is to be some Text of Scripture, holding forth some principle or head of Religion; or suitable to some speciall occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it selfe, or context, or some parallel place of generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a briefe sum of it: if short, a Paraphrase thereof, if need be: in both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analysing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Division, nor to trouble their minds with obscure terms of Art.

In raising Doctrines from the Text, his care ought to be, 'First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence.' Thirdly, that he chiefly insist up on those Doctrines which are principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The Arguments or Reasons are to be solid; and as much as may be convincing. The illustrations of what kinde soever, ought to be full of light, and such as may convey the the truth into the hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the he hearers with propounding or answering vain or wicked cavils, which as they are endlesse, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although
never

never so much cleared and confirmed, but to bring it ~~whom~~ to special Use, by application to his hearers: Which albeit it prove a work of great difficulty to himselfe, requiring much prudence, zeale and meditation, and to the natural and corrupt man, will be very unpleasant; yet he is to endeavour to performe it in such a manner, that his Auditors may feel the Word of God to be quick and powerful, and a discerners of the thoughts and intents of the heart; and if that any unbeliever or ignorant Person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirme it by a few firm Arguments from the text in hand, and other places of Scripture, or from the nature of that common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: But if the People be in danger of an error, he is to confute it soundly; and endeavour to satisfie their judgements and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admonition (which require speciall wisdom,)
let

let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles or terrors, he is carefully to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of trial, (which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the Signes clearly grounded on the holy Scripture,) whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those duties to which he exhorteth, or be guilty of the sinne reprehended, and in danger of the Judgements threatned, or are such to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon examination shall require.

And, as he needeth not always to prosecute every Doctrine which lies in his text, so is he wisely to make choise of such Vsēs, as by his residence and conversing with his flock, he findeth most needfull and seasonable: and, amongst
B these

these, such as may most draw their souls to Christ, the fountain of light, holiness and comfort.

This Method is not prescribed as necessary for every man, or upon every Text; but only recommended, as being found by experience to be very much blessed of God, and very helpfull for the Peoples understandings and memories.

But the servants of Christ, whatever his Method be, is to perform his whole Ministry.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and Power, lest the Crosse of Christ should be made of none effect; Abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiastical, or other humane Writers ancient or moderne, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the People, not at his own gain or glory: Keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his Doctrines, Exhortations,

raion^e, and especially his Reproofs, in such a manner as may be most likely to prevaile, shewing all due respect to each mans Person and Place, and not mixing his own passion or bitterness.

5. Gravely, as becommeth the Word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men, to despise him and his Ministry.

6. With loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he taught is the truth of Christ: and walking before his flock as an example to them in it; earnestly, both in private and publique, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himselfe receive manifold comforts of his labours, even in his life, and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is ;
 To give thanks for the great love of God,
 in sending his Son Jesus Christ unto us ; For the
 Communication of his holy Spirit ; for the light
 and liberty of the glorious Gospel, and the rich and
 heavenly blessings revealed therein, as namely, E-
 lection, Vocation, Adoption, Justification, Sancti-
 fication, and hope of Glory ; For the admirable
 goodnesse of God in freeing the Land from Anti-
 christian Darknesse and Tyranny, and for all other
 Nationall Deliverances : For the Reformation
 of Religion ; For the Covenant ; and for many tem-
 porall blessings.

To pray for the Continuance of the Gospel, and all
 Ordinances thereof, in their purity, power, and li-
 berty.

To turn the chief and most usefull heads of the
 Sermon, into some few Petitions ; and to pray that
 it may abide in the heart, and bring forth
 fruit.

To pray for Preparation for death and judge-
 ment, and a watching for the coming of our Lord
 Jesus Christ. To intreat of God the forgivenesse
 of the iniquities of our holy things, and the accepta-
 tion of our spiritual sacrifice, through the merit and
 mediation of our great High-Priest and Saviour, the
 Lord Jesus Christ.

And because the Prayer which Christ taught
 his

his Disciples is not only a *Patterne* of Prayer, but it selfe a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publique Fasts and days of Thanksgiving, and other special occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somewhat in our publique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdome.) Every Minister is herein to apply himselfe in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty,

The Prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemne blessing.



THE

Administraction of the Sacra- ments.

And first, Of B A P T I S M E.

BAPTISME, As it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the mysteries of God.

Nor is to be administred in private places, or privately, but in the place of publique Worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be baptized, after notice given to the Minister the day before, is to be presented by the Father, (or in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptisme, the Minister is to use some
words

words of Instruction, touching the Institution, Nature, Use, and ends of this Sacrament: Shewing,

That it is instituted by our Lord Jesus Christ; That it is a Seale of the Covenant of grace, of our ingraffing into Christ, and of our Vnion with him, of Remission of sins, Regeneration, Adoption, and Life eternal: That the water in Baptisme representeth and signifieth, both the blood of Christ, which taketh away all guilt of sinne, Original and Actual, and the sanctifying vertue of the Spirit of Christ, against the Dominion of sinne, and the Corruption of our sinful nature: That Baptizing, or Sprinkling and washing with Water, signifieth the cleansing from sinne by the Blood, and for the Merit of Christ, together with the Mortification of sin, and rising from sin to newnesse of life, by vertue of the Death & Resurrection of Christ; That the Promise is made to Beleevers and their seed, and that the seed and posterity of the faithfull, born within the Church, have by their birth, interest in the covenant, and right to the Seale of it, and to the outward Priviledges of the Church under the Gospel, no lesse then the children of Abraham in the time of the Old Testament; the Covenant of Grace, for substance being the same; and the Grace of God, and the Consolation of Beleevers, more plentiful then before: That the Sonne of God admitted little children into his Presence, embracing and blessing them, saying, For of such is the Kingdome of God; That children by Baptisme are solemnly received into the bosome of the visible Church, di-

stinguished from the world, and them that are without, and united with beleivers, and that all who are baptized in the Name of Christ, do renounce, and by their Baptisme are bound to fight against the Devil, the World, and the Flesh. That they are Christians and federally holy before Baptisme, and therefore are they baptized. That the inward grace and vertue of Baptisme is not tied to that very moment of time wherein it is administered, and that the fruit and power thereof, reacheth to the whole course of our life; and that outward Baptisme is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like Instructions, the Minister is to use his own liberty, and godly Wisedome, as the ignorance or Errours in the Doctrine of Baptisme, and the Edification of the People shall require.

He is also to admonish all that are present.

To look back to their Baptisme: to repent of their sins against their Covenant with God, to stirre up their faith, to improve and make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and their souls.

He is to exhort the Parent,

To consider the great mercy of God to him and his childe; To bring up the childe in the Knowledge of the grounds of the Christian Religion, and

in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himself, and childe, if he be negligent: Requiring his solemne Promise for the Performance of his duty.

This being done, Prayer is also to be joyned with the Word of Institution, for sanctifying the water to this spiritual use, and the Minister is to pray to this or the like effect;

That the Lord, who hath not left us as strangers without the Covenant of Promise, but called us to the Priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own Ordinance of Baptism at this time: That he would joyn the inward Baptisme of his Spirit with the outward Baptisme of water; makethis Baptisme to the Infant a Seale of Adoption, Remission of Sin, Regeneration and eternal life, and of all other Promises of the Covenant of Grace: That the childe may be planted into the likenesse of the Death and Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newnesse of life all his days.

Then the Minister is to demand the Name of the Childe, which being told him, he is to say, (calling the Childe by his Name)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words; he is to baptise the childe with water: which for the manner of doing it, is not only lawfull, but sufficient

and most expedient to be, by powring or sprinkling of the water on the face of the child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all Thankfulnesse that the Lord is true and faithfull in keeping Covenant and mercy; That he is good and gracious, not only in that he numbeth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and special Providence, he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the blood of his deare Sonne, for the continuance and increase of his Church.

And praying, that the Lord would still continue, and daily confirm more and more this his unspeakable favour: That he would receive the infant now Baptized, and solemnly entred into the household of faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live and attain the years of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptisme effectuell to him, and so uphold him by his divine power and grace, that by Faith he may prevaile against the Devil, the World, and the Flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through Faith.

Faith unto salvation through Jesus Christ our Lord.

*Of the Celebration, of the Communion or Sacrament
of the Lords Supper.*

THe Communion, or Supper of the Lord is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where this Sacrament cannot with convenience be frequently administred, it is requisite that publike warning be given the Sabbath-day before the administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation;

Exc:

Expressing the inestimable benefit we have by this Sacrament ; together with the ends and use thereof, setting forth the great necessity of having our comforts and strength renewed thereby, in this our Pilgrimage and warfare. How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungry and thirsting souls after Christ and his benefits: How great the danger to eat and drink unworthily.

Next, he is in the name of Christ on the one part, to warn all such as are ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgement unto himselfe ; and on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins, and feare of wrath, and desire to reach out unto a greater Progress in grace, then yet they can attaine unto, to come to the Lords Table ; assuring them in the same name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it ; The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him

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and given, it may be distributed amongst the Communicants: The wine also in large Cups;) having first in a few words shewed: That those elements otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians. ch. 11. ver. 23, *I have received of the Lord, &c.* to the 27. vers, which the Minister may when he seeth requisite, explaine and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine be to this effect.

With humble and hearty acknowledgement of the greatnesse of our misery; from which neither man nor Angel was able to deliver us; and of our great unworthinesse of the least of all Gods mercies, to give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Sonne of God, by which we are delivered; and for all means of Grace, the word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under heaven, by which we can be saved, but the name of Jesus Christ, by whom alone we receive liberty
and

and life, have accesse to the throne of Grace, are admitted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God the father of all mercies, and God of all Consolation, to vouchsafe his gracious presence, and the effectual working of his spirit in us, and so to sanctifie these Elements both of Bread and wine, and to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections answerable to such an holy action, and to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister being at the Table, is to take the bread in his hand, and say in these expressions: (or other the like, used by Christ or his Apostle upon this occasion.

According to the holy institution, command and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it and give it unto you. (There the Minister, who is also himselfe to communicate, is to break the Bread, and give it to the Communicants :) Take ee, eate yee, this is the Body of Christ which is broken for you, do this in remembrance of him.

In like manner the Minister is to take the Cup, and say in these expressions, (or other the like, used by Christ or the Apostle upon the same occasion;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you, (Here he giveth it unto the Communicants :) This Cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many: Drink yee all of it.

After all have communicated, the Minister may in a few words put them in minde.

Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemne thanks to God.

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to intreat for pardon for the effects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great Pledges of salvation.

The Collection for the poore is so to be ordered, that no part of the publique worship be thereby hindered.

Of the Sanctification of the Lords day.

THe Lords day ought to be so remembered beforehand, as that all worldly busines of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other Persons hindered from the sanctifying that day.

That there be private Preparation of every person or family, by Prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable Communion with God in his publique Ordinances.

That all the People meet so timely for publique worship, that the whole Congregation may

be present at the beginning, and with one heart solemnly joyn together in all parts of the publique worship; and not depart till after the blessing.

That what time is vacant, between or after the solempne meeting of the Congregation in publique, be spent in Reading, Meditation. Repetition of Sermons, (especially by calling their families to an account of what they have heard,) and Catechizing of them, holy conferences, Prayer for a blessing upon the publique Ordinances, singing of Psalmes, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

Although Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publike interest in every Common wealth, yet because such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and Exhortation, from the Word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful minister of the Word that he may accordingly counsel them, and pray for a blessing upon them.

40 *Of the solemnization of Marriage.*

Marriage is to be betwix one man and one woman only; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God, And the parties are to be of years of discretion, fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath days in the Congregation, at the place or places of their most usual and constant abode respectively. And of this Publication, the Minister, who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the Parties be under age) the consent of the Parents, or others under whose power they are, (in case the Parents be dead) is to be made known to the Church officers of that Congregation to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first Marriage. And in after Marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their

Of the solemnization of Marriage. 41

own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient warning, and nothing being objected to hinder it, is publickly to solemnize it in the place appointed by Authority for publick Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of publique Humiliation, and we advise that it be not on the Lords day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect :

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord, (whose presence and favour is the happinesse of every condition, and sweetens every Relation,) to be their Portion, to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God: And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all Graces, whereby they may performe the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The Prayer being ended, it is convenient that
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42 Of the solemnization of Marriage.

the Minister do briefly declare unto them out of the Scripture,

The Institution, Use and Ends of Marriage, with the Conjugal duties, which in all faithfulness they are to perform each to other, exhorting them to follow the holy word of God, that they may learne to live by faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods name in thankful, sober, and holy use of all Conjugal comforts, praying much with, and for one another, watching over, and provoking each other to love and good works, and to live together as the beire of the Grace of life.

After solemne charging of the persons to be married before that great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words.

I N. do take thee N. to be my married wife, and do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee, untill God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words.

Of the solemnization of Marriage. 43

I N. do take thee N. to be my married husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.

Then without any further Ceremony, the Minister shall in the face of the Congregation, pronounce them to be Husband and Wife, according to Gods Ordinance; and so conclude the action with Prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the parties so married, with the time of their marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusal of all whom it may concern.

Concerning Visitation of the sick.

IT is the duty of the Minister, not onely to teach the People committed to his charge, in publique, but privately, and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so farre as his time, strength

strength, and personall safety will permit.

He is to admonish them, in time of health prepare for death; and for that purpose they are often to conferre with their Minister about the estate of their souls: and in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding faile them.

Times of sicknesse and affliction, are special opportunities put into his hand by God, to minister a word in season to weary soules: because then the Consciences of men are, or should be more awakened to bethink themselves of their spirituall estates for Eternity; and Satan alwaies takes advantage then, to load them more with fore and heavic temptations. Therefore the Minister being sent for, and repairing to the sick, to apply himselfe with all tenderesse and love, to administer some spirituall good to his soul, to this effect:

He may, from the consideration of the present sicknesse, instruct him out of Scripture, that diseases come not by chance or by distempers of body onely, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amèndment, or for triall and exercises of his graces, or for other speciall and excellent ends, all his sufferings shall turne to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods

visitation, neither despising his chastening, nor
growing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediatour of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himselfe, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that is upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appeare that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the soule contracts, by them and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience and rowze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himselfe, layeth hold upon Christ by Faith.

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If he have endeavoured to walk in the way of holinesse, and to serve God in uprightness; although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast downe thorow want of the sense of Gods favour, then it will be fit to raise him up by setting before him the freeness and fulnes of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and beleieve with all their heart in Gods mercy through Christ, renouncing their own Righteousnesse, shall have life and salvation in him.

It may be also usefull to shew him, that death hath in it no Spiritual evill to be feared by those that are in Christ, because sin, the sting of death is taken away by Christ, who hath delivered those that are his from the bondage of the feare of death, triumphed over the grave, given us victory, is Himselfe entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtaine joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ungrounded perswasion on mercy, or on the goodness of his condition for Heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself

Selfe never to cast off them, who in truth and sincerity come unto him. Care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of hope to every penitent beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect; *Confessing and bewailing of sinne Originall and Actuell, the miserable condition of all by nature, as being children of wrath, and under the Curse, acknowledging that all Diseases, Sickneses, Death, and Hell it selfe, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soule for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arme him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.*

That if God shall please to adde to his days, he would vouchsafe to blesse and sanctifie all means of

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his Recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithful remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes by the present Visitation, he may finde such evidence of the pardon of his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renewed while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his Soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and All sufficient Redeemer.

The Minister shall admonish him also, (as the Lord shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been in variance, and fully to forgive all men their trespasses against him, as he expects forgiveness from the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick Person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sicknesse, death, and judgement, and in all the days of their appointed time, so to

untill their change come, that when Christ, who is our life shall appeare, they may appear with him in glory.

Concerning Buriall of the dead.

WHen any Person departeth this life, let the dead Body upon the day of Burial, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages in the place where it lies, before it be carried to Buriall, are superstitious: and for that, praying, reading, and singing both in going to, and at the Grave have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publique Burial, do apply themselves to meditations and conferences suitable to the occasion: And that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any Civill respects or differences at the Burial, suitable to the rank and condition of the Partie deceased whiles he was living.

Concerning Publique Solemn Fasting.

WHen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also when some speciall blessing is to be sought and obtained, Publique solemn Fasting (which continue the whole Day) is a Duty that God expecteth from the Nation, or People.

A Religious Fast requires totall abstinence not only from all food (unlesse bodily weakness do manifestly disable from holding out till Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature w^h ready to faint;) but also from all worldly labours, discourses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and such like, during Fast; and much more from what ever is, in nature, or use, scandalous or offensive; as, rich attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, especially at a Fast, without respect of Persons, there shall be occasion.

Before the publique meeting, each Family and Person apart, are privately to use all Religious care, to prepare their hearts to such solemn work, and to be early at the Congregation. So large a portion of the Day, as convenient

ly may be, is to be spent in publique Readings and Preaching of the Word, with singing of Psalmes fit to quicken affections suitable to such a Duty; but especially in Prayer to this or the like effect;

Giving glory to the great Majesty of God, the Creatour, Preserver, and Supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravation: Justifying Gods righteous Judgements, as being farre lesse then our sins do deserue; yet humbly and earnestly imploring his mercy and grace for our selves, the Church and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray, (according as the present exigence requireth) with more special importunity and enlargement then at other times. Applying by faith the Promises and Goodnesse of God, for Pardon, Helpe and Deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect, together with a giving up of ourselves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouths of the People unto God, ought so to speak from their hearts upon serious, and through premeditation of them, that both themselves and their People may be much affected, and even melted thereby: especially with sorrow for their sins,

that it may be indeed a Day of deep Humiliation and afflicting of the soul.

Special choice is to be made of such Scriptures to be read, and of such texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to Humiliation and Repentance; insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publique Duties, the Minister is in his own and the Peoples name, to ingage his and their hearts to be the Lords, with professed purpose and resolution to reforme whatever is amiss among them, and more particularly such sins, as they have been more remarkably guilty of; and to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the publique duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-inforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publique, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin,
in

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and Prayers of his People, by Jesus Christ.

Beside solempne and general Fasts injoynd by authority, we judge that at other times Congregations may keep days of Fasting, as divine Providence shall administer unto them special occasions. And also that Families may do the same, so it be not on days wherein the Congregation to which they do belong, is to meet for Fasting, or other publique duties of Worship.

*Concerning the Observation of days of Publike
Thanksgiving.*

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a word of exhortation to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, (as at other Conventions for publike Worship, according to the particular occasion of their meeting,

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

34 *Of days of Publike Thanksgiving.*

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalmes be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present businesse.

Then let the Minister who is to preach, proceed to further exhortation and Prayer before his Sermon, with special reference to the present work : after which let him preach upon some text of Scripture pertinent to the occasion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King and State (if before the Sermon they were omitted) but enlarge himselfe in due and solemn Thanksgiving for for mer mercies and deliverances, but more especially for that which at the present calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so having sung another Psalm suitable to the mercy, let him dismiss the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismissal) is solemnly to admonish them, to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall but
spiri-

spiritual, which may make Gods Praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull, and enlarged further to celebrate his Praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more Praise and Thanksgiving, that is before directed for the morning, is to be renewed and continued so farre as the time will give leave.

At one or both of the Publique meetings that day, a Collection is to be made for the poore, (and in the like manner upon the day of Publique Humiliation) that their loyns may blesse us, and rejoyce the more with us. And the People are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoycing more and more in the Lord: as becometh those who make the joy of the Lord their strength.

Of singing of Psalms.

IT is the duty of Christians to praise God publiquely by singing of Psalmes together in the Congregation, and also privately in the Family.

In singing of Psalms, the voice is to be tunable and gravely ordered: But the chief care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can read is to have a Psalm-book, and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other Ruling Officers, do read the Psalmes, line by line before the singing thereof.

An Appendix touching days and places for Publique Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords day, which is the Christian Sabbath.

Festival days, vulgarly called Holy days, having no warrant in the Word of God, are not to be continued.

Neverthelesse, it is lawfull and necessary, upon speciall emergent occasions, to separate a day or days for Publique Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods Providence, shall administer cause and opportunity to his People.

As no place is capable of any holinesse under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publique Worship of God. And therefore we hold it requisite that the places of publike assembling for worship among us, should be continued and imployed to that use.

FINIS.



To the Right Honorable
The Lords and Commons
 Assembled in *Parliament*;
 The humble Advice of the Assem-
 bly of Divines, now sitting by Ordi-
 nance of Parliament at *Westminster*,
 Concerning
Church-Government.

The Preface.

JESUS Christ, upon whose shoulders the Go-
 vernment is, whose name is called Wonderful,
 Counsellour, the Mighty God, the Everlasting
 Father, the Prince of Peace, of the encrease of
 whose Government and Peace there shall be no
 end, who sits upon the Throne of *David*, and up-
 on his Kingdome to order it, and
 to establish it with Judgement and
 Justice, from henceforth even for
 ever, having all power given un-
 to him in Heaven and in Earth by
 the Father, who raised him from
 the dead, and set him on his owne
 Right hand, far above all Princi-
 palities and Power, and Might and Dominion,
 and

Mat. 28. 4, 18,
 19, 20. Eph. 1.
 20, 21, 22, 23.
 compared
 with Eph. 4. 8,
 11. and Psal.
 68. 18.

and every Name that is named, not only in this World, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulnesse of him that filleth all in all: He being ascended up farre above all Heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one General Church visible, held forth in the New Testament. 1 Cor. 12. 12, 13. 28. together with the rest of the chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life untill his second coming. 1 Cor. 12. 28 Eph. 4. 4, 5. compared with ver. 10, 11, 12, 13, 15, 16. of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament. Gal. 1. 21, 22. Rev. 1. 4, 20. and Rev. 2. 1. Particular Churches in the primitive times were made up of visible Saints. viz. Of such as being of age, professed faith in Christ, and obedience unto Christ; according to the Rule of Faith and Life taught by Christ and his Apostles; And of their children. Acts 2. 38, 41. Acts 2. ver. last, compared with Acts 5. 14. 1 Cor. 1. 2 compared with 2 Cor. 9. 13. Acts 2. 39. 1 Cor. 7. 14. Rom. 11, 16. and so forward, Mark 10. 14.

com

compared with *Mat. 19. ver. 13, 14. Luke 18. ver. 15, 16.*

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased,

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours and Deacons,

Pastors.

THe Pastour is an ordinary and perpetuall Officer in the Church. *Jer. 3. 15, 16, 17.* Prophecyng of the time of the Gospel. *1 Pet. 5. 2, 3, 4. Eph. 4. 11, 12, 13.*

First, It belongs to his office;

To pray for and with his flock, as the mouth of the People unto God, *Acts 6. 2, 3, 4 and 20. 36.* Where Preaching and Prayer are joyned as severall parts of the same Office. *Jam. 5. 14, 15.* The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to performe this in the publike execution of his Office as a part thereof. *1 Cor. 15. 16.*

To read the Scripture publickly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word, as is proved. *Deut. 31. 9, 10, 11. Nehem. 8. 1, 2, and 12.*

2. That

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispence the Word, as well as other Ordinances, as the Priests and Levites had under the Law proved. *Isa. 66. 21. Mat. 23. 34.* Where our Saviour intituleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publique reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, *1 Tim. 3. 2. 2 Tim. 3. 16, 17. Tit. 1. 9.*

To Catechise, which is a plain laying down the Principles of the Oracles of God *Heb. 5. 12.* or of the doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries. *1 Cor. 4. 1, 2.*

To administer the Sacraments. *Mat. 28. 19, 20. Mark 16. 15, 16. 1 Cor. 11. 23, 24, 25.* compareth with *1 Cor. 10. 16.*

To blesse the People from God, *Numb. 6. 23, 24, 25, 26.* compared with *Rev. 14. 5.* (where the same blessings and persons from whom they come are expressly mentioned) *Is. 66. 21.* here under the names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to blesse the People. *Mat. 16. 2. 2 Cor. 13. 14. Eph. 1. 2.*

To take care of the poor. *Acts* 11. 30. and 4. 34, 35, 36, 37. and 6. 2, 3, 4. *1 Cor.* 16. 1, 2, 3, 4. *Gal.* 2. 9, 10.

And he hath also a ruling Power over the Flock as a Pastor. *1 Tim.* 5. 17. *Acts* 20. 17. and 28. *1 Thes.* 5. 12. *Heb.* 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Pastor, *1 Cor.* 12. 28. *Eph.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the Ministry of the Word. *Rom.* 12. 6, 7, 8. *1 Cor.* 12. 1, 4, 5, 6, 7. Though these different gifts may meet in, and accordingly be exercised by one and the same Minister. *1 Cor.* 14. 3. *2 Tim.* 4. 2. *Tit.* 1. 9. yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, *Rom.* 12. 6, 7, 8. *1 Pet.* 4. 10, 11. And he that doth more excell in exposition of Scripture, in teaching sound doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, (the places alledged by the Notation of the Word doth prove the Proposition;) Nevertheless, where is but one Minister in.

in a particular Congregation, he is to performe so farre as he is able, the whole work of the Ministry, as appeareth in 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged. 1 *Tim.* 6. 2.

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gamaliel* and other taught as Doctors.

Other Church Governours.

AS there were in the Jewish Church Elders of the People, joyned with the Priests and Levites in the Government of the Church, (as appeareth in 2 *Chron.* 19. 8, 9, 10.) So Christ, who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for Government, and with commission to execute the same when called therunto, who are to joyn with the Minister in the Government of the Church, *Rom.* 12. 7, 8. 1 *Cor.* 12. 18. which Officers reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons as distinct Officers in the Church, *Phil.* 1. 1. 1 *Tim.* 3. 8. whose office is perpetual, 1 *Tim.* 3. 8. to verse 15. *Acts* 6. 1, 2, 3, 4. To whose Office it belongs not to preach the Word or administer the Sacraments, but to take speciall care in distributing to the necessities of the poor, *Acts* 6. 1, 2, 3, 4. and the verses following.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publique Worship. When Beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties *1 Cor. 14. 26. Let all things be done unto edifying, and verses 33. 40.*

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfill it.

Secondly, the Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons *1 Cor. 14. 26. Let all things be done unto edifying. Heb. 10. 24, 25. James 2. 1, 2.*

Thirdly, the Pastor and People must so nearly cohabite together, as that they may mutually perform their duties each to other with most convenience.

In

In this company some must be set apart to bear Office,

Of the Officers of a particular Congregation.

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule. *Prov. 29. 18. 1 Tim. 5. 17. Heb. 13. 7.*

It is also requisite that there should be others to joyne in Government. *1 Cor. 12. 28.*

And likewise it is requisite, that there be others to take special care for the reliefe of the poor. *Acts 6. 2, 3.*

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient, that in these meetings one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings. *1 Tim. 5. 17.*

Of the Ordinance in a particular Congregation.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalmes. *1 Tim. 2. 1. 1 Cor. 14. 15, 16.* The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catchizing the Sacraments admini-

administred, Collection made for the poor, dismissing the People with a blessing.

Of church Government and the severall sorts of Assemblies for the same.

Christ hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by severall sorts of Assemblies, which are Congregational, Classial and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God, that the severall Assemblies before mentioned, have power to convent and call before them any Person within their severall bounds, whom the Ecclesiastical businesse, which is before them doth concern, proved by *Mat. .18.*

They have power to heare and determine such causes and differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some power to dispence Church-censures.

Of

Of Congregationall Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation have power authoritatively, to call before them any member of the Congregation, at they shall see just occasion.

To enquire into the knowledge and spirituall estate of the severall members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Heb. 13. 17. 1 Thes. 5. 12, 13. Ezek. 34. 4.*

Authoritative suspension from the Lords Table of a person not yet cast out of the Church, is agreeable to the Scripture.

First, because the Ordinance it self must not be prophaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church. *Mat. 7. 6. 2 Thes. 3. 6, 14, 15. 1 Cor. 11. 27. to the end of the chapt. compared with Jude vers. 23. 1 Tim. 5. 22.* And there was power and authority under the Old Testament, to keep unclean Persons from holy things. *Lev. 13. 5. Numb. 9. 7. 2 Chron. 23. 19.*

The like power and authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First,

First, because those who have authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, because it is an Ecclesiastical business of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutuall help one from another, both in regard of their intrinsecal weakneses, and mutual dependence; As also in regard of enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Timothy*, chap. 4. vers. 14. and in *Acts* 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are agreeable to, and warranted by the Word of God, to be Church governours, to joyn with the Ministers in the Government of the Church, as appeareth. *Rom.* 12. 7, 8. *1 Cor.* 12. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by instances.

I. First, Of the Church of *Jerusalem*, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First, The Church of *Jerusalem* consisteth of
more

more Congregations then one, as is manifest, first,
By the multitude of Beleevers mentioned in
divers.

Both before the dispersion of the Beleevers,
there by means of the persecution, (mentioned
in the *Acts* of the Apostles. *chap. 8.* in the begin-
ning thereof,) witness *chap. 1. vers. 11. and 2.*
ver. 41, 46, 47. and 4. 4. and 5. 14. and Chap. 6.
of the same book of the *Acts* *verse 17.*

And also after the dispersion. *Acts 9. 31. Chap.*
12. 24. and Chap. 21. ver. 20. of the same book.

Secondly, By the many Apostles and other
Preachers in the Church of *jerusalem*; And if
there were but one Congregation there, then each
Apostle preached but seldome; which will not
consist with *Chap. 6. verse 2.* of the same book of
the *Acts* of the Apostles.

Thirdly, the diversity of Languages amongst
the Beleevers, mentioned both in the second and
sixth chapters of the *Acts*, doth argue more
Congregations then one in that Church.

2. Secondly, All those Congregations were
under one Presbyterial Government, because;
First, They were one Church. *Acts 8. 1. and Ch.*
2. 47. compared with Ch. 5. 11. and 12. 5. and
15. 4. of the same book.

Secondly, the Elders of the Church are men-
tioned, *Acts 11. 30. and 15. 4, 6, 22. and 21. 17.*
18. of the same book.

Thirdly, The Apostles did the ordinary *Acts*
of Presbyters, as Presbyters in that Kirk, which
proveth a Presbyterial Church before the disper-
sion. *Acts, 6.*

Fourthly,

Fourthly, the several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. *Acts* 11. 30. and 15. 4, 6, 22. and 21. 17, 18. and so forward, which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, by the instance of the Church of *Ephesus*, for,

1. That they were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 20, 31. where is mention of *Paul's* continuance at *Ephesus*, in preaching for the space of three years, and *Acts* 19. 18, 19, 20. where the special effect of the Word is mentioned, and *verse* 10. and 17. of the same Chapter, where is a distinction of *Jews* and *Greeks*, and 1 *Cor.* 16. 8, 9. where a reason of *Paul's* stay at *Ephesus* untill *Pentecost*, and *verse* 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears *Act* 18. 19, 24, 26. All which

which laid together doth prove, that the multitudes of Beleevers did make more Congregations then one in the Church of Ephesus.

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* 20. 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterian Government, appeareth *Rev.* 2. the first *verses*, joyned with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THE Scripture doth hold out another sort of Assemblies for the Government of the Church beside Classcal and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers, and other Church-governours, (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawfull and agreeable to the Word of God, that there be a subordination of Congregational, Classcal, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered either the doctrine of Ordination, or the power of it. Touch-

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *John* 3.27. *Rom.* 10.14, 15. *Jer.* 14.14. *Heb.* 5.4.

Ordination is alwayes to be continued in the Church, *Titus* 1.5. *1 Tim.* 5.21, 22.

Ordination is the solemn setting apart of a person to some publike Church office, *Numb.* 8.10, 11, 14, 19, 22. *Acts* 6.3, 5, 6.

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those Preaching Presbyters to whom it doth belong, *1 Tim.* 5.22. *Acts* 14.23. *Acts* 13.3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other ministerial charge, *Acts* 14.23. *Tit.* 1.5. *Acts* 20.17. and 28.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, *1 Tim.* 3.2, 3, 4, 5, 6. and *Tit.* 1.6, 7, 8, 9.

He is to be examined and approved by those by whom he is to be ordained, *1 Tim.* 3.7, 10. and *chap.* 5.22.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim.* 3.2. *Tit.* 1.7.

Touching the power of Ordination.

ORdination is the act of a Presbytery, *1 Tim.* 4.14.

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The power of ordering the whole work of Ordination is in the whole Presbytery, which, whether it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of officers or Members, it is indifferent as to the point of Ordination, 1 Tim. 4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government, do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honorable House.

To the Right Honorable

The Lords and Commons

Assembled in Parliament,

The humbld Advice of the Assem-
bly of Divines, now sitting at *West-*
minster, Concerning
The Doctrinall part of Ordination of
MINISTERS.

NO man ought to take upon him the office
of a Minister of the Word without a law-
full calling, *John 3. 17 Rom. 10 14, 15. Jer. 14.*
14. Heb. 5. 4.

2. Ordination is alwayes to be continued in the
Church, *Titus 1. 5. 1 Tim. 5. 21, 22.*

3 Ordination is the solemn setting apart of a
person to some publique Church Office, *Numb.*
8. 10, 11, 14 19, 22. Acts 6. 3 5. 6.

4. Every Minister of the Word is to be ordain-
ed by imposition of hands, and Prayer with Fast-
ing, by these preaching Presbyters to whom it
doth belong, *1 Tim. 5. 22. Acts 14. 23. & 13. 3.*

5. The power of ordering the whole work of
Ordination, is in the whole Presbytery, which,
when it is over more Congregations then one,
whether those Congregations be fixd or not fix-

ed, in regard of Officers or Members, it is indifferent as to the point of Ordination, *1 Tim* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17. & 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, *1 Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, 6, 7, 8, 9.

8. He is to be examined and approved by those by whom he is to be ordained, *1 Tim.* 3. 7. 10 & 5. 22.

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Prebyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, *1 Tim.* 4. 14.

11. In extraordinary cases, something extraordinary may be done, untill a settled order may be had, yet keeping as neer as possible may be to the rule, *2 Chron.* 9. 34, 35, 36. *2 Chron.* 30. 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IF being manifest by the Word of God, that no man ought to take upon him the Office of a Minister

nister of the Gospel, untill he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wildome, gravity and solemnity, we humbly tender these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must adresse himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the University, and what hath been the time of his abode there; and withal of his age, which is to be twenty four yeers, but especially of his life & conversatiō.

Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holinesse of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. *That the party examined be dealt withall in a brotherly way, with mildnesse of spirit, and with speciall respect to the gravity, modesty, and quality of every one.*

2. *He shall be examined touching his skill in the Originall Tongues, and his tryall to be made by reading the Hebrew and Greek Testaments, and ren-*

dring some portica of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in Logick and Phylosophy.

3. What Authors in Divinity he hath read, and is best acquainted with; and triall shall be made in his knowledge of the grounds of Religion and ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4 If he hath not before preached in publique, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or Controversie in Divinity as shal be assigned him, and exhibite to the Presbytery such Theses as expresse the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Beside the tryall of his gifts in Preaching, he shall undergo an examination in the Premises two severall dayes, and more, if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitnessse for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three severall days, and to converse with the people, that they may have tryall of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three dayes, appointed for the tryall of his gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publike intimation in writing, which shall be publicly read before the people; and after affixed to the Church door, to signifie, that such a day a competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meeknesse what exceptions they have against him, and if upon the day appointed there be no just exception against him; but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination,
D 4 which

which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or foure Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline and doing all Ministeriall Duties towards his Charge; His Zeal and Faithfulnesse in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingnesse and humility in meeknesse of Spirit, to submit unto the admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingnesse, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingnesse to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintaine, encourage and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfill the work of his Ministry in all things, that he may both save himself and his people committed to his charge.*

9 This or the like from Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatnesse of his Office and Work, the danger of negligence both
to

to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withall exhort the people to carry themselves to him as to their Minister in the Lord according to their solemn promise made before, and so by Prayer commending both him and his Flock to the Grace of God; after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a tryall of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the severall Presbyteries, of the names of the Persons ordained, with their testimonials, the time and place

their Ordination, of the Presbyters who did
 pose hands upon them, and of the charge to
 which they are appointed.

13. That no money or gift, of what kinde soe-
 er, shall be received from the Person to be or-
 dained, or from any on his behalf, for Ordination,
 ought else belonging to it, by any of the Pres-
 bytery, or any appertaining to any of them, upon
 that pretence soever.

*Thus far of ordinary rules and course of Ordinati-
 on in the ordinary way; That which concernes
 the extraordinary way, requisite to be now
 practised, followeth.*

1. In these present exigences, while we cannot
 have any Presbyteries formed up to their whole
 power and work; and that many Ministers are to
 be ordained for the service of the Armies and
 Navy, and too many Congregations where there
 is no Minister at all; and where (by reason of the
 publike troubles) the people cannot either them-
 selves enquire out and finde out one who may be
 a faithfull Minister for them, or have any with
 safety sent unto them for such a solemn tryall as
 was before mentioned in the ordinary Rules, e-
 specially when there can be no Presbytery neer
 unto them, to whom they may addresse themselves,
 or which may come or send to them a fit man to
 be ordained in that Congregation, and for that
 people; And yet notwithstanding, it is requisite
 that Ministers be ordained for them, by some,
 who being set apart themselves for the work of
 the Ministry, have power to joyn in the setting
 apart

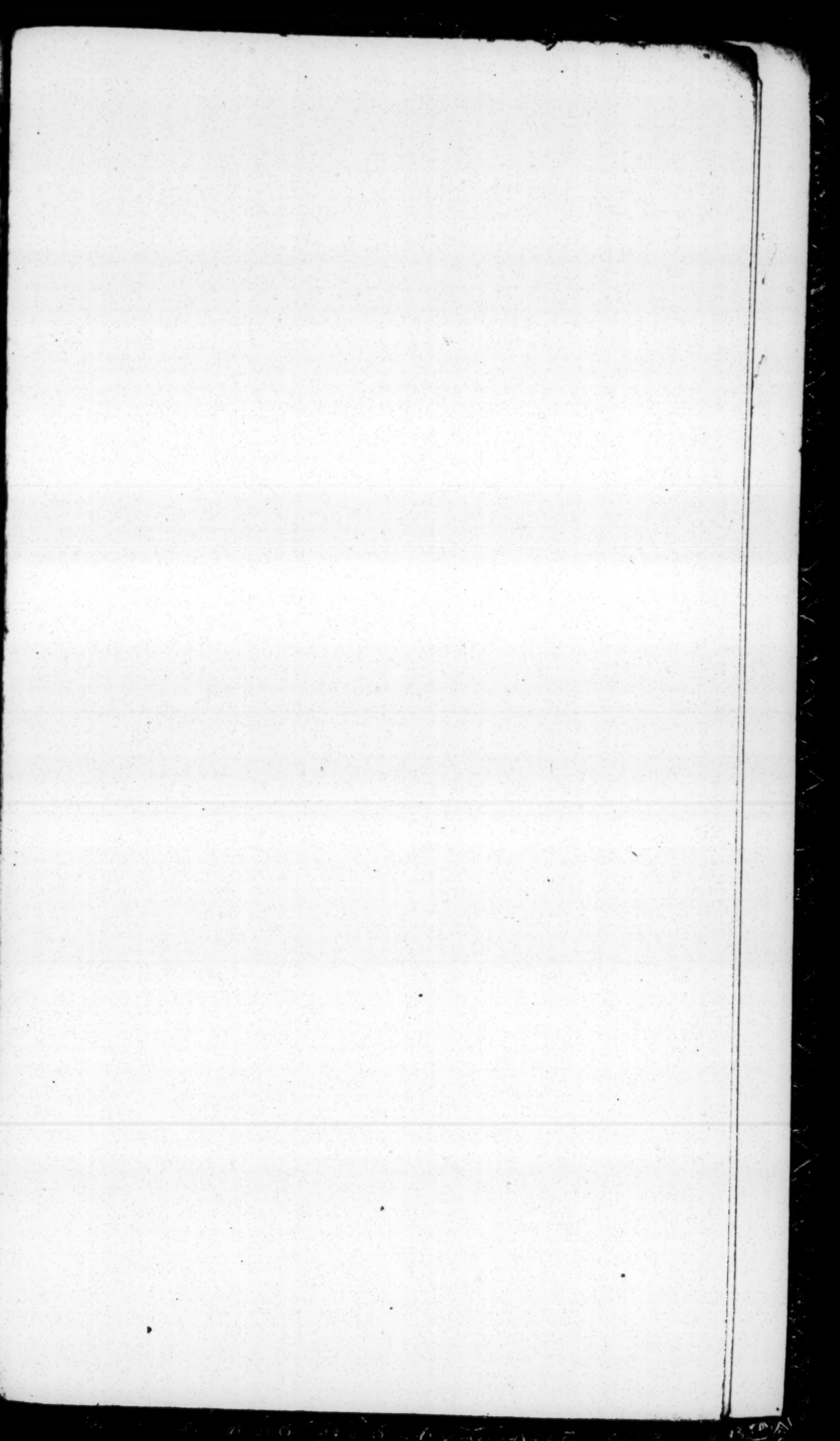
apart of others, who are found fit and worthy. In those cases, untill by Gods blessing the afore said difficulties may be in some good measure removed; let some godly Ministers in or about the *City of London*, Be designed by publike authority, who being associated, may ordain Ministers for the City, and the Vicinity, keeping as neer to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

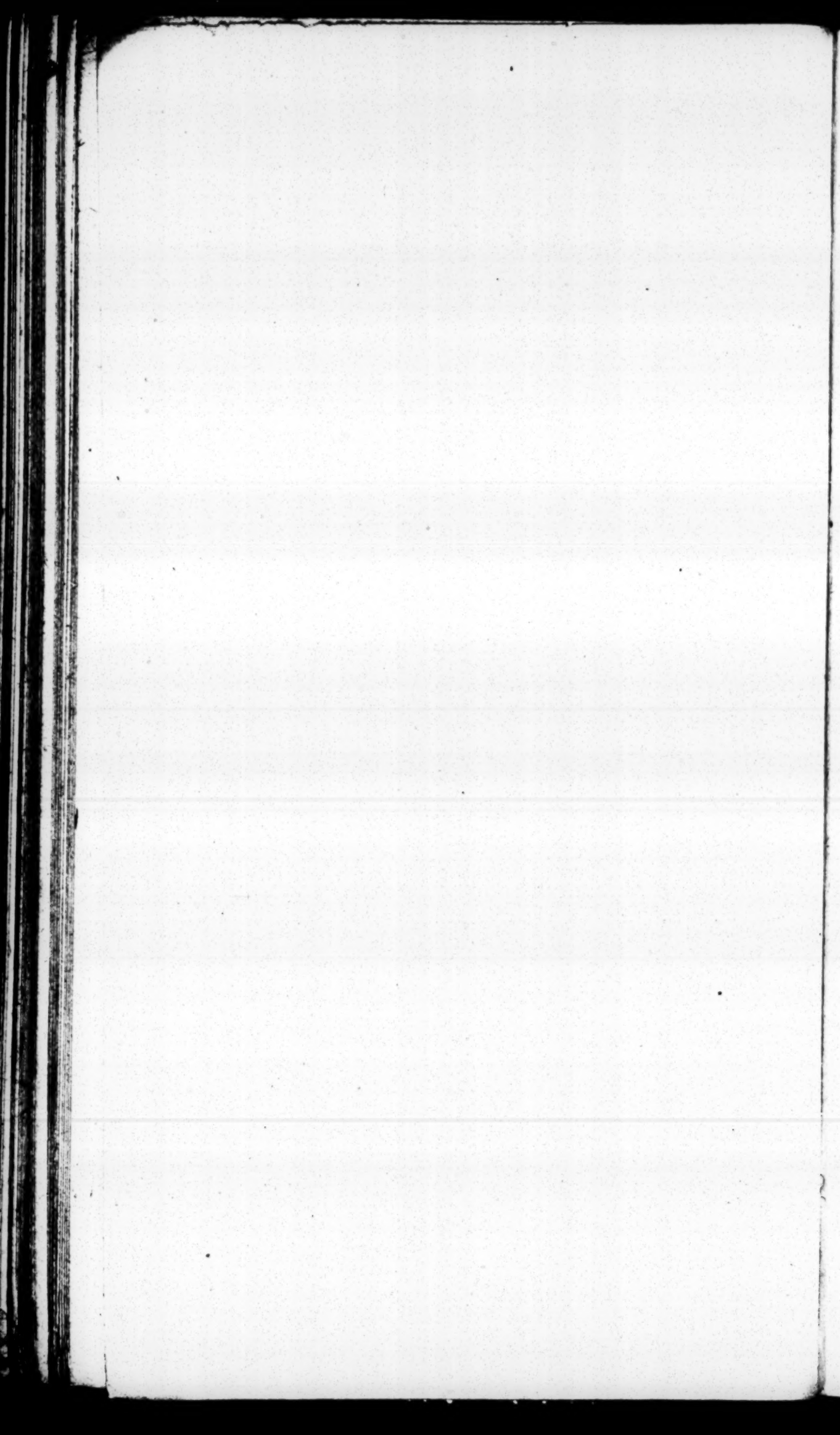
2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

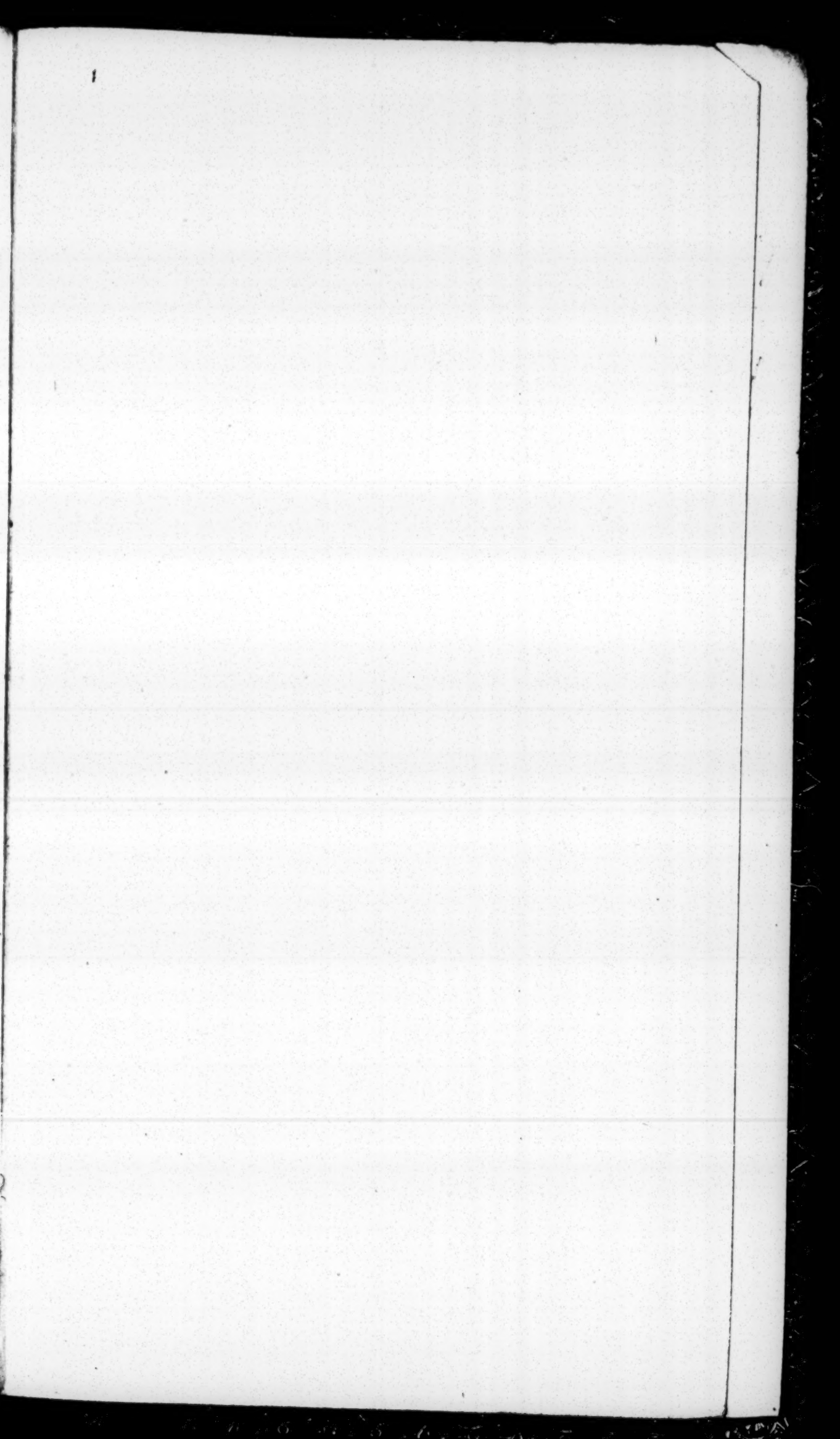
3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the countrey.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryall of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

FINIS.







First item collected

small deposit in E_2 at section
but otherwise complete

by J. J. J. J. J.

J. J. J.